The Christian Socialist

The Golden Rule Against the Rule of Gold

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Christ's Parable of the Talents

Not a Declaration of the Principles of the Kingdom of God, but of the Rule of Mammon.

Deceptive Introductory Words to Parable in the Commonly Used "King James Version" do not appear in the Original, nor in the "Revised," nor "Douay" Versions.

By REV. EDWARD ELLIS CARR, Ph. D.
Editor Christian Socialist

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ASTOR, LENOX AND TILDEN FOUNDATIONS
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The recent campaign at Baltimore for Socialism in the name of Christ, reported partly in our last issue, caused much comment at the time, and since then many letters and articles have appeared in the Baltimore papers for or against the Socialist position. One of the questions asked at our second meeting with the ministers was concerned with Christ's [illegible] of the Talents, Matth. 25, 14-30. [illegible] the following:

"Last Sunday my boys, together with all other classes in that school, were given by the treasurer an envelope containing 5 cents and a slip of paper, instructing them to trade with the five cents, and at the end of four weeks to bring it back with the increase, proceeds to be used for the expense of the Sunday School. The authorities of the Sunday School used as the basis of this movement the twenty-fifth chapter of St. Matthew and called attention to the sixteenth verse of this chapter.

"Now, has our Sunday School misinterpreted the meaning of the twenty-fifth chapter of St. Matthew, or in what way does Christian Socialism reconcile this chapter with the thought conveyed in your address of the 26th—that all forms of commercialism including profit making, interest, etc., are wrong and in direct contradiction to the teaching of the Bible?"

This letter describing such a foul misuse of Christ's parable, even the teaching of boys and girls to violate the principles of His Gospel and practice the sinful devices of mammon "In His Name," decided us to present at once the natural and true explanation of this grievously misunderstood and widely misrepresented parable of our blessed Lord. Here is the parable as given in the "Authorized" King James Version commonly used:

PARABLE OF THE TALENTS

14. For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16. Then he that had received the five talents went and traded with the same, and made them other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one went and digged in the earth, and hid his lord's money.

19. After a long time the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21. His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.—Matth. 25, 14-30.

PRESUMPTION OR FRAUD

At the very beginning of the above "authorized" version of this important parable the careful reader is struck by the fact that several important words are printed in Italics. (We give them in blackface. See your own King James Version of the Bible.)

"For the Kingdom of heaven is as a man traveling into a far country who called his own servants and delivered unto them his goods." Matth. 25, 14.

Every critical student of the Bible knows that the words printed in Italics are supplied by the translators; that they do not appear in the original at all, and that they are used legitimately only to make clearer a difficult grammatical construction or an obscure connection. But in Matth. 25, 14 the words, "the Kingdom of heaven is," and "who," are not used to make the text clearer, but TO MAKE IT MEAN EXACTLY WHAT IT DOES NOT MEAN. NEITHER THESE WORDS NOR ANY THING LIKE THEM APPEAR IN THE ORIGINAL. They are gratuitously supplied either with extreme and dangerous presumption or deliberate and awful fraud by the servile translators who fawned sickeningly at the feet of King James I. of England, "whose sagacity," says Ridpath, "was generally shown in taking advantage of his subjects," who, to find money for his senseless extravagances, invented the title of Baronet and unblushingly "resorted to the sale of these fictitious dignities" to whomsoever was willing to "produce the requisite thousand pounds," and who, "in keeping with the mean[illegible] Sir Walter Raleigh, because he was supposed to know where much gold might be found in the New World, but who, returning unsuccessful from the voyage, was ruthlessly beheaded by the bloodthirsty king to satisfy an old political grudge. It is important to note that the king and the age were extremely mercenary, unjust, bloodthirsty and full of piracy and robbery, wars of "Christians" against "Christian" and "Christians" against pagans. And when one has read the translators' introductions to the King James Version, which so fulsomely flatters that greedy, unscrupulous tyrant, he ceases to wonder at the presumption, or fraud, or both, which caused them to supply the important words NO TRACES OF WHICH ARE FOUND in the Latin Vulgate from which they were translating.

The "Revised Version," made by noted English scholars during the latter part of last century, now accessible to all, gives the passage in question thus:

"For it is as when a man, going into another country, called his own servants," etc. This is vastly better than the King James Version, but the words "it is" and "when" do not appear in the original and are wholly unjustifiable concessions to the misinterpretation of the parable as formerly given.

The "Douay Version," authorized by the Roman Catholic Church, "translated from the Latin Vulgate and diligently compared with the Hebrew, Greek, and other editions in divers languages," renders the passage exactly as it is, omitting all the words needlessly and wrongfully supplied by the others:

"For even as a man going into a far country, called his servants," etc.

There is absolutely nothing in the parable of Christ concerning the Talents to indicate that it referred to "the kingdom of heaven." Every part of it shows that it was a bold and bitter attack upon the profit system, the system of mammon, which then ruled the

...nest seeker after ...n weigh well the following facts and arguments.

DOES NOT REPRESENT GOD

The "man" or "lord of those servants" does not represent God or Christ. He was an old capitalistic skinflint, a "hard man," "reaping where he had not sown, and gathering where he had not strewn." No sane man actually believes that God or Christ is that kind of a being, a relentless reprobate. Intelligent people can not believe in, much less worship, a God or Christ like that. Jesus was describing here one of those greedy monsters representing the system of mammon whom He led to flay with scorching truth and fierce condemnation, as in Matth. 23, 13-33 and Luke 11, 16-21. It was for such talk that they killed Him.

It is currently believed that the "Parable the Pounds" in Luke 19, 12-27 is practically the same as the "Parable of the Talents" in Matthew. Very well. In Luke the "certain nobleman," the "lord" of this parable, is described as "an austere man, taking up what he laid not down" (a robber) and "reaping what he had not sown" (a relentless exploiter), and demanding "usury" which is forbidden by the Bible absolutely and by economic morality.

Any one who likes that kind of a god may worship him; but so long as such a god is preached by the church, let no one be surprised that contempt for the church and atheism are spreading among honest, intelligent, humanity-loving men.

Christ was describing a selfish, cruel, vicious, cunning grafter and robber.

Our Father in Heaven is not that sort of a being; He is not "hard," nor "austere;" He does not "reap where He has not sown," "gather where He has not strewn," nor "take up what He laid not down." He is just, merciful, loving—a God worthy of love and worship, not of contempt, fear, and hate, like the wicked "lord" of the parable under discussion.

MONSTROUS, MERCILESS PRINCIPLES

Both the "Parable of the Talents" and of the "Pounds" announce a monstrous, merciless principle, utterly inhuman, unnatural, and wicked, which prevails under Mammon's unholy sway, but contradicts every principle of the beneficent kingdom of God, namely:

"Take from him the talent (pound) and give it to him that hath ten talents (pounds)."

"But they [who heard these evil words] said unto him, [Luke 19, 25,] Lord, he hath ten pounds" [already—it isn't just].

"For unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken even that which he hath."

This is the ungodly law of competitive business, of the brutal profit system, of unbrotherly selfishness, of cruel capitalism. If the God of Heaven were like that the universe would be an unlimited, eternal hell, and all men and angels with the integrity and courage to rebel against such a God would be deserving of everlasting honor.

But God's character and law are vastly different. **"The smoking flax He will not quench, the bruised reed He will not break."** In nature, His laws are merciful, healing, patient. Health is natural, sickness unnatural; **and even human excesses must be carried to great extremes before nature's healing mercies fail.**

Instead of commanding that "from him that hath not shall be taken even that which he hath," **GOD MAKES OUR SALVATION DEPEND UPON OUR FAITHFUL MERCY IN GIVING TO HIM THAT HATH NOT, RELIEVING THOSE THAT ARE POOR, SICK, CRIPPLED, IMPRISONED, DISCOURAGED.** The very next passage following the Parable of the Talents is the glorious and terrible "Parable the Last Judgment" (Matth. 25, 31-46) in which **JESUS ABSOLUTELY DISPUTES** the wicked principle proclaimed by the "hard man" of the other parable, when He says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me, come ye blessed; and inasmuch as ye have done it not unto one of the least of these ye have done it not to Me, depart, ye cursed."

DONE WHAT? Ministered to the failures, **to those who have not.** According to the self-evidently false and foolish currently accepted theory that the Parable of the Talents teaches the righteous principles of the Kingdom of God, Jesus made a mistake. He should have welcomed the selfish "goats" to Paradise and banished the kind-hearted "sheep" to Hell.

God does not approve of our taking what others have for ourselves, **especially if they have nothing, or but little;** but he commands us to **give what we have to those that have little or nothing.**

Capitalism, Mammonism, robs the poor and the weak to enrich the mighty; but of God it is said by the Mother of Jesus:

"He hath put down the mighty from their seats and exalted them of low degree. He hath filled the hungry with good things, but the rich hath He sent empty away."

And Paul declares that Jesus said: "It is more blessed to give than to receive." James says: "Hath not God chosen the poor of this world, rich in faith, heirs of the kingdom?" And David and Jesus both proclaim: "The meek shall inherit the earth." And certainly the merciless, selfish old rascal of the Parable of the Talents was not "meek" in any sense of the word.

HOW MAMMONISM WORKS

The transactions recorded in the Parable of the Talents correspond exactly with what takes place under capitalistic business. The big capitalist, who did not create his wealth, nor render to society any equivalent for it, and who therefore had no moral right to it, —who "gathered where he had not strewed and reaped where he had not sown,"—has certain ambitious agents. They are as selfish and unscrupulous as himself, proper "servants" of such a "lord." To one he loaned ten talents, to another five, to a third one. Whether gold or silver talents are meant, or just what the least amount received was, does not matter. Say, roughly, that they received $10,000, $5,000, and $1,000 respectively to trade with as agents of their master.

Why did not he who received only one talent trade with the hope of doubling the money? Because he was lazy? No. Because he was dishonest? No.

Because he was **"afraid"** (v. 25). And well he might be.

The man with small capital has no reasonable chance of success in business competition with those who have larger capital. In the capitalistic sea the big fish constantly devour the little ones; in the fields of Mammon the lambs continually make a feast for the wolves. The capitalist gambler's game always takes from him who has little and adds it to the pile of him who has much. As well pit a deer against a tiger, a soft, untrained boy against the Negro champion Johnson. **The one-talent men have no chance in the battle for profits.** They are almost certain to lose, especially if they have also small ability to scheme out financial tricks and coups. **The fight is not fair. Why shouldn't a reasonable and honorable man be "afraid" to enter such an unjust and hopeless battle?**

A FORCED FIGHT

It is evident that the one-talent man was unsuited both temperamentally and financially for a gambling, relentless, mercenary struggle. Not only did he have but little money to battle with against his competitors, **but he had some conscience, which is a weighty handicap to a man of business under competition.** He condemned the "hard" methods of his master because he "gathered where he had not strewn" and "reaped where he had not sown." **He did not approve of the capitalistic game and did not wish to be forced to play it.**

Nevertheless, he had to, or his master, capitalism, would take away all he had. **One must eat or be eaten under the sweet and holy profit system which so many preachers devoutly defend!** There is no way out, except to be cast out penniless after being robbed, with the possible chance of finding a job as a common wage-worker wherein his ruthless master may still exploit him: and wherein, if he be not a patient slave, the master's in-

human-blacklist may pervert him into starvation.

Sure! It is a holy, heavenly principle! Take from him all he hath, even his job, and the chance of getting another, and let him starve if he dares refuse to double his money by exploiting others, or ventures to criticize the hardness of his master, capitalism, or its injustice. And let all the saints of Holy Church sing "Te Deum." No! No!! No!!! God shall not be thus blasphemed without a protest.

NEGLECTING THE BANKERS

Another offense the one-talent man committed against his greedy master was neglecting the bankers. It was not Jesus, but the hard-hearted, greedy old capitalist slave-driver and robber who said in wrath: "Wicked and slothful servant, * * * thou oughtest to have put my money to the exchanges, and at my coming I should have received mine own with usury."

How Jesus must have laughed with keen satirical joy when He put those words into the mouth of the old moneymaker! On several other occasions His satire cut like a sword against the hypocrisy of the rich Pharisees who ruled the church for mammon.

Why did not the "servant" put the money into the hands of the bankers, let them speculate with it, and draw the "usury" for his "lord?" There are two reasons.

First, the banks were not even as safe then as now. Often bankers failed to make good on their investments and lost the money deposited with them; often they stole the money and escaped, and sometimes the Roman officials swooped down and looted the banks. The money would not have been safe in the bank.

Second, the taking of "usury" was absolutely forbidden by the Law of Moses, and this one-talent Jew was no hypocrite, but a sincere man whose honesty was proven by the care with which he preserved the money left with him.

And so the man who would not speculate and take gambler's risks in the effort to enrich himself at the expense of others, and who would not violate the law of his own Bible and religion to obtain usury or interest, (one per cent interest is "usury," see Neh. 5, 1-13,) was condemned by his capitalist "lord" and banished to the slave pen; while the unscrupulous men who served their master by exploiting others and so doubling their wealth without rendering an equivalent were rewarded with higher places in the business where they had larger opportunities for graft—like Charley Schwab who turned against his fellow workmen to serve the steel trust.

CONDEMNED FOR PROTESTING

When the one-talent man tried to justify his refusal to speculate and take usury because of his all too reasonable fear of losing all, and because his conscience condemned the unjust methods of his master, the old robber hurled at him the charge, **"Wicked and slothful servant."** It is ever so. All the master wants is profit. The Hebrew slaves who protested against Pharaoh's hardness received the answer: "Ye are idle, ye are idle, get to your tasks. We will make your burdens harder. Ye shall henceforth make bricks without straw."

When modern wage-slaves make their demands for easier conditions, shorter hours of labor, or better pay, they are charged with laziness, extravagance and insurrection. And even preachers have been known to protest against a shorter workday for the men on the ground that they might better work longer days than be tempted to spend their recreation time unwisely! Recently in a meeting which I addressed, a satin-clad lady who had never done an honest day of labor in her life, except in child-birth which was involuntary; who did not nurse or bathe her own babies, and could not make her own clothes or even dress herself, inquired with great solicitude: "Under Socialism, what will you do with the people who will not work?"

The exploiters are all much concerned about the laziness of those who do the world's work. They want more profits.

This one-talent man was evidently willing

to work as a regular servant, but he was unwilling to be exploited, nor to help rob others—and that was his crime.

THE LESSON OF THE PARABLE

It is an old saw of the exegetes, "You can not make a parable go upon four feet." If you force the interpretation too far it fails to make clear the teaching point intended by its author. Jesus often taught lessons of the kingdom by contrasting God's kingdom with Mammon's.

For instance the Unjust Judge (Luke 18, 2-8), who "feared not God nor regarded man," is not a type of God, but only illustrates God's dealings by contrast. As the unjust Judge heard the poor widow's prayer and righted her wrongs, not out of justice or mercy, but merely to get rid of her bother, how much more will the Just and Loving God, our heavenly Father, hear earnest, persistent prayer, give us the Holy Spirit, and ultimately right all wrongs and punish all wrong-doers!

Under the Kingdom of God, the brotherly co-operation which we now call Socialism, men who do not wish to exploit will not need to, and the others can not. The one-talent men, and all others, can serve without fear, without risk, without wrong.

Under the Kingdom of God, the one-talent people will have no excuse on account of risk. They can not lose their talent by using it; but, on the contrary, the use of it surely makes it grow. The farmer learns to farm by farming; the carpenter learns to build by building; the teacher learns to teach by teaching; the speaker learns to speak better by speaking; the singer by singing; the painter by painting, etc. There will be no excuse for failing to try them. Every effort increases ability for larger success. And competition for gain, which robs others, will yield to emulation for success, which blesses and encourages all.

Any success which depends upon the loss or injury of others is wrong. Every effort which encourages and helps others is right. And every one must have the chance to do his best without fear of disastrous loss or failure caused by the interference (selfish, competitive struggle) of others. Until then the "Kingdom of heaven" is but a dream.

BLINDING ONE'S SELF

In Matth. 6, 19-24, is a startling passage full of warning to all Christians. "Lay not up for yourselves treasures upon earth"—a positive command. "Ye cannot serve God and Mammon"—a self-evident truth. And lying right between these two plain and incontrovertible passages is the warning about blinding the eyes of one's soul and losing the power of moral discrimination and intelligent understanding of God's truth. If the motive of the life be unselfish, seeking service to society and not wealth, "the whole body shall be full of light"—one's moral discernment shall be clear and sure. But if the "eye be evil"—double, complex, looking two ways at once—"thy whole body shall be full of darkness." The lesson is for the soul.

Perhaps the attempt to justify the violation of God's laws against interest and profit, against seeking to be rich, against serving Mammon, has blinded the eyes of some until they "believe the lie" that Christ taught approvingly the vicious principle of exploitation practiced by the "hard man" of our parable.

The law of economic determinism explains the blindness of many "good people" who have consented to become and remain "retainers" of capitalism. Better investigate the condition of your eyes before reading the parables of Jesus. They are all against mammonism, not for it.

No one can understand the astounding ignorance and servility of good and scholarly [illegible] concerning economic injustice until he [illegible] thoroughly mastered the theory of economic determinism. As the Pharisees, priests [illegible] merchants of Christ's time defended Mammonism, honestly, blindly, fiercely, and hated [illegible]s for opposing Mammon, so the church [illegible]lars of King James' day were blind to [illegible]awful criminality of their king and all [illegible]lish business piracy, and even justified [illegible]t looting by the king and nobles. Naturally these blind guides would feel it necessary to do something to prevent Christ's parable from appearing to attack the nefarious system by which their supporters lived. The same blinding influence is manifest today upon both preachers and teachers. And we must tear the bandages of Mammon from their eyes, even though it hurts them severely. CIRCULATE THIS PAPER, THIS ARTICLE, AMONG ALL PREACHERS AND SUNDAY SCHOOL WORKERS. Do it now, before the issue is exhausted.

REV. TUCKER IS COMING

Rev. Irwin St. John Tucker, of New York, the Socialist preacher of St. Marks in the Bouwerie, will speak for the Christian Socialist Fellowship at Hall 901, Masonic Temple, Sunday afternoon, Dec. 28. **DO NOT MISS THIS ADDRESS.** Tell your friends.

EXSURGAT DEUS!

By the Rev. Irwin Tucker

(Hymn dedicated to the General Convention of the P. E. Church held at New York October, 1913.)

Arise, O God, in splendor!
That all the world may see
Like dust before the storm-wind
Thy foes far-scattered flee.
Lift thy right hand almighty,
And whet thy glittering Sword,
That heaven and earth again may shape
To thy tremendous word.

For to the Tent of Meeting
The loud war-trumpets call,
And all the tribes their elders
Send to the council-hall,
God stands among the princes
And calls them, each by name,
To voice his saints with thunder
And clothe his priests with flame.

"Gather my saints together
That sacrifice for troth.
The Lord God hath a quarrel
With them that sware his oath.
For if ye be partakers
With usurer and thief
How shall ye teach my covenant,
Or establish my belief?

"If prophets preach by favor,
And make God out a liar.
If bishops bend to sceptered greed
And hold their trust for hire;
If priests profane my altar
With gifts that reek of wrong,
How shall they spread my gospel,
And lift my vengeance-song?

"No way but by a miracle
May Dives win my door;
Woe, woe upon your riches!
My nation is the poor.
Their souls beneath the altar
'How long, O Lord?' do cry
By fire and sword my kingdom comes—
Proclaim this, lest ye die!

"The hireling and the stranger
Whom they oppress in toil;
The child they crush to labor,
The widow they despoil—
Take ye their cause for conflict
Beneath my conquering sign;
Preach ye the word I gave you,
Else are ye none of mine!

"The world in turmoil hearkens
To catch my trumpet's thrill;
If ye who bear it, sound it not,
Must I send them who will?
Below, the rocks are riven,
Above, the vault is rent;
I rise, I rise to judgment!
My kingdom comes!—Repent!"

The Rev. Irwin Tucker is rector of St. Stephen's Church, Coytesville, N. J., and minister of "The Socialist Pulpit" in St. Mark's-in-the-Bouwerie, New York City.

CLERGYMEN IN POLI[illegible]

By R. W. Williams

We are gravely told that clergy[illegible] preach the gospel and let politics a[illegible] statement usually comes from co[illegible]cians, who want the whole politi[illegible] themselves. They do not feel [illegible] solicitude for the purity and sanctit[illegible] ministry, but they know that if t[illegible] truth were faithfully declared their se[illegible] wicked machinations would receive co[illegible] tion.

The gospel applies to the affairs of [illegible] as truly as it does to the conduct of indi[illegible] The writers of the Bible frequently [illegible] on matters pertaining to the governm[illegible] nations. And whenever they do this t[illegible] "dabbling in politics," for anything wh[illegible] tains to the administration of governm[illegible] political. The large share of attention [illegible] by them to the affairs of government is [illegible] less because the kind of government [illegible] which we live has much to do wit[illegible] spiritual welfare as well as with our tem[illegible] condition.

It is said that a clergyman's business [illegible] "preach Christ." One would think tha[illegible] this expression such critics mean that he sh[illegible] merely continue to repeat over and over a[illegible] the words of Scripture concerning Christ. [illegible] truth is that to preach Christ in the full s[illegible] of the term is to explain and illustrate [illegible] principles taught by Christ in their applica[illegible] to both public and private life. My deliber[illegible] conviction is that there is more of the [illegible] essence of Christ's teachings in a Socialist l[illegible] ture, sometimes, than in a dozen of the [illegible] called sermons delivered in our modern fas[illegible] ionable churches.

It is the duty of a minister of the gosp[illegible] to rebuke and expose wrong and injusti[illegible] wherever found, and to urge, commend, a[illegible] encourage justice and righteousness. Ther[illegible] are wrongs to be righted in almost every de[illegible] partment of human interest and activity—civil[illegible] moral, political, and ecclesiastical. Paul said [illegible] "Reprove, rebuke, exhort, with all long suffe[illegible]ing and doctrine." But some of our moder[illegible] political savants would amend this divine in[illegible] junction by adding, "provided the sin which [illegible] you denounce does not touch somebody's po[illegible]litical party."

If to denounce horse stealing is preaching Christ, so also is the denunciation of vote stealing. If it is right for the pulpit to condemn the highway robber who takes from the lonely traveler his valuables, it is equally right to condemn trusts and monopolies for their spoliation and robbery of the people. If it is proper to denounce the midnight assassin who murders his victim with the deadly bullet or dynamite, it is also proper to rebuke the millionaire corporation manufacturer who slowly murders his employees by starvation and exposure. If it is right for the clergy to preach against the social and moral evils which now menace our civilization, it is likewise proper to declaim against those political measures which have brought about these conditions.

By becoming a minister of the gospel a man does not forfeit his rights as a citizen of the government under which he lives. Nor should he become so absorbed in theological studies or ecclesiastical matters as to entirely forget the temporal conditions surrounding the people among whom he labors. A good and great man once said that "a man should make it part of his religion to see that his country is well governed."

Yes, and as the taking of interest and profit is condemned by the Bible along with idolatry, adultery and murder, (Ezek. 18 and 22,) the preacher should condemn these sins equally. The whole profit system, which bears fruit in the injustice of rent, interest, profit, the brothel, the liquor business and in that most monstrous of all idolatries, the worship of mammonism, must be condemned; and the new era of brotherhood in business, the co-operative commonwealth, must be preached. It is cowardly for a minister to preach against a few of the individual sins which result from mammonism and not preach against the others. And it is the blackest treason toward God and

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ments.

DOES preach against the worst of sins
…nd profit—out of whose injustice
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capitalistic s…system—the most practical and
where he ha… concern of life—then it is a
he had n… a failure, a hypocrisy. This is why
believes t… that the publicans and harlots would
being, a …he Kingdom ahead of the Pharisees.
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"WHY DID YOU WAIT?"

…ed to… baby's dead." It did not need the ac-
…ndemn…ing tug of the small grimy hand to
…, 16-2… feet down Brandt street. "Ma didn't
…led H… was coming," my small guide volun-
It is presently. "She won't say anything,
the l… don't seem to see me when she looks
…e sa…" A moment later she added, "There
…atth…ny money to bury the baby."
…blem… child led me to a bare little room that
…scribe…ke an oven in the July heat. On a
he lai… cot lay the tiny wasted form outlined
what … a coarse cotton sheet and only a few
and …away stood the steaming washtub. The
by th… filled my eyes, accustomed as they were
…mora…he indescribably sad sights of Brandt
…ant. But there were no tears in the mother's
…wors… Her face might have been carved out
…prea…one, so immovable it was as she worked
…prie…t the washing that must be done that day
…ism same as other days.
…hum… did what I could. The first thing was to
… someone to take the washing away and
…vici…sh it. Then, from the nearest drug store
… telephoned to one of our church societies
…a h…t I knew met that afternoon. They re-
…do…nded as I knew they would.
…"Before the end of the day everything had
…up…en done that could be done. The waxen
…m…ttle form was daintily arrayed and lay in the
…w…ny white casket covered with flowers. There
…th…as still no change in the mother's stony face.
…She sat in the chair where they had placed
…her, her work-hardened hands for once idle
… her lap, and stared with unseeing eyes at
the brick wall opposite.

The next morning our minister took charge of the services, and our sweetest singer sang, standing by the tiny casket. Tears coursed down my cheeks as the strains of "Safe in the Arms of Jesus" stole through the room. But the mother's eyes were dry.

It was not until we came back from the small plot of ground where they laid the little form away that she turned to me with a look of suffering in her eyes that has haunted me ever since. "I suppose I ought to have thanked the ladies," she said dully. "I don't mean to be ungrateful, but I can't seem to feel that anything makes any difference now. It isn't that the flowers and all that weren't nice—but they can't bring my baby back now." Suddenly her voice rang out in a cry of anguish, "Why did you wait till my baby was dead! You did all this for her now, but just a few bits of ice every day last week might have saved her. Don't you care for babies while they are alive?" Her voice ended in a wail that I cannot forget.—Deaconess Advocate.

Tens of thousands of babies are dying in America every summer and every winter on account of insanitary dwellings, impure food, insufficient food and lack of care. And each one blessed with health and even a little money to spare must seek to relieve all the distress he or she can. But after all is done that can be done by "charity" the need is undiminished—the children continue to die from want and neglect by tens of thousands. Private charity, individual relief, can never reduce, much less remove distress on account of want. More charity is required every year because the capitalist system of doing business for profit causes more misery than it can possibly relieve. When the people own for themselves the means of producing and distributing wealth, and all production is for use and none for profit, then all people will have plenty and there will be no more starving, freezing babies. Every one who desires to save babies from suffering, blight and death should work

THE MINERS' POET

Matthew Tate, a 75-year-old English miner, is well known and much beloved because of his verses concerning miners' lives. He is affectionately termed "The Miners' Poet," and an effort is now being made to raise "a shilling fund" among the British miners that will enable father Tate to leave the dark pit where he has worked since he was twelve—61 years—and spend his last days in peace and light.

As the West Virginia miners' struggle is so acute at this time we reprint from an article in the Labor Leader of Manchester, England, two poems of father Tate which, says the English writer, "no compilation of North country poetry would be complete without."

THE FORE SHIFT

Oh, the fore shift dark and dreary,
  Oh, this lonely two o'clock;
Limbs may ache, and hearts be weary,
  Still there comes the caller's knock;
And each blow upon the panels
Bids us up and don our flannels;
By the light of lamp or can'les
  Batter at the grimy rock.

Just to get a bare subsistence,
  Little earn'd and nothing saved;
With the workhouse in the distance
  After we for years have slaved.
Some look on with holy horror
At each pitman's little error,
But 'twould much abate their terror
  Could they see the dangers braved.

To the coal's grim face we travel,
  And again our flannels doff.
Can they wonder if we cavil
  At the ones much better off?
Like a snake our bodies coiling,
Weary hours' incessant toiling,
Through each pore the sweat comes boiling,
  Think of this, ye ones that scoff!

Up while stars are dimly peeping
  Through the midnight's sable gloom,
Up while pampered ones are sleeping
  In their snug and cosy room.
Fore shift visions need not haunt them,
Nor the pit's grim danger daunt them;
Oh, 'twas kind of fate to plant them
  Where they could so safely bloom!

A WORKADAY LYRIC

Away to work in the early morning,
Back in the shadows of night returning,
But in the hours that intervene
The brain must think and the hands must glean
And the pick must go, though its strokes be slow.
For a man cannot be as he once has been.

Treading the hedgerows bare and yellow,
That seem to say "My dear, old fellow,
You are like us, and we are like you,
For we have grown grey in the service, too."
I can only sigh and say: "Alack,
But you will turn green when the Spring comes back."

But the Spring will fail to restore my sheen,
And make me to be as I once have been;
Hewing and tewing 'mid smoke and grime,
That seem as if clogging the wheels of time;
The moments seem minutes, the minutes seem hours,
Till nature, tired nature, is shorn of its powers.

We batter away till the shift be done,
Much has been striven for, little been won;
We sigh for the time when our armor we'd gird,
When we could compete with our neighbors' next board—
But a truce to this strain, 'tis but folly, I ween,
For a man cannot be what he once has been.

1914 CAMPAIGN BEGUN

The Socialist movement grows according to the amount of propaganda work done. The CHRISTIAN SOCIALIST is acknowledged to be ONE OF THE VERY BEST propaganda papers—many say it is THE BEST. And we will give you the best paper from now on that we ever presented. Some of the ablest and most prominent Socialist propaganda writers have already promised articles. BUT WE CAN DO NOTHING WITHOUT YOU. The noble army of comrades who circulate the CHRISTIAN SOCIALIST are the ones whose labor benefits the cause most. GET ON THE FIRING LINE. Do not shirk this important work upon others. IT IS YOUR WORK. May God bless you while you try to do your very best.

The campaign of 1914 has begun. Get into the battle by sending a list of subs before our next issue. SEND FOUR AT LEAST and get the file subs and [illegible]

…hum…
…tion…
S

THE BEGGAR

By Edward Heyman Pfeiffer in the International

Is this Thy child, Father with vaults of gold,
World with Thy riches and Thy wealth untold?
This thing with blackened brow and purple hand,
Is this Thy child? . . . I cannot understand.
Lo, how it cowers! Does it fear the light?
It whimpers, snarls, and, slinking from my sight,
I wonder where Thy treasure-heaps are stored.
Would they were mine that I might be their lord.

Perhaps Thou hast not seen, Thou dost not know:
Evils so quickly multiply and grow.
Across his face, the skin drawn like a drum,
Thou hast not seen the groping shadows come.
Thou hast not seen the lustful eyes and teeth,
The grizzled beard, the fish-white skin beneath;
Clothes torn and spattered, reeking filth and mire,
A body flayed by want, racked by desire—
About his belly hunger with its claws,
And slimy sickness clinging to his jaws;
More like a living scarecrow than Thy child,
By wind and weather, man and beast defiled.
He lurks about with tattered rags, and maimed . . .
Such Thy starved soul, half-naked and ashamed!

SOME GLORIOUS FAILURES

By M. J. Connolly

(The test of success is simple and infallible. Are you able to save money? If not, drop out. You will lose. The seed of success is not in you.—James J. Hill.)

'Tis the voice of the Oracle. Heaken now!
To be successful he tells you how.
* * * *
Ah me! now I know why I am a failure.
I never [illegible]
I thought, with the Master, 'twas the root of evil,
And covetousness did emanate from the devil.
Knowledge I treasured, a sage was my tutor.
He said 'twas a vice, the hoarding of lucre.

Some glorious failures I just now recall:
Isaiah, John Baptist, Jesus and Paul;
And old Epictetus, the Phrygian Slave,
Whose thoughts I have pondered. 'Twas he made me brave
To fear not the morrow. A failure was he?
Then I pray to God that such may I be.

And there's Aristides, surnamed The Just,
Treasurer of Athens. Betrayed he no trust.
The wealth of the city through his hands did flow.
No money stuck to them. A failure, I trow!
He saved no money. Aye, a pauper he died.
Was buried by Athens. And great was their pride
To bury that pauper, to treasure the dust
Of that glorious failure—Aristides The Just!

Then there was Socrates, surnamed The Wise.
'Tis said he brought Wisdom down from the skies.
He, too, was a failure. He riches contemned.
We read, at his trial, when he was condemned
A small fine to pay, said, "No money have I."
And laughingly added, "So bid me go die."

You oracle false, who basely pretend
The Master to follow, is this then the end
Of His teachings sublime? Is it not said
No place He did have where to lay His head?
To the fires of hell the rich He did doom,
While Lazarus He released from the tor[illegible]

These, and the myriad of God-centered m[illegible]
Who lived and died poor, were they fa[illegible]
then?

THIS GREAT NUMBER MAY BE [illegible]
IN SMALL BUNDLES AT TWO CE[illegible]
PER COPY. $1.50 PER HUNDRED.
PER THOUSAND.

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TWO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY someone has paid for it. When your subscription expires we will notify you. STOP THE PAPER if you do not renew. If you have a sample copy it is an invitation to subscribe.

Please do not send stamps for subscriptions or business orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10c for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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A QUIET CHAT ABOUT THE NEW YEAR

The Christian Socialist begins its eleventh year with this number, having finished its tenth year of existence with the issue of Dec. 25, 1913. This paper has not "flown so high" as some other Socialist papers; but it has flown longer than most of them. Very few Socialist papers in the English language, only two or three in America that we can now remember, have been in existence ten years.

When we think of the drudgery, worry and surrender of normal life and home which the paper has caused us, and the labor and sacrifice it has caused others, during the last ten years, it brings a sigh of intense relief be[illegible] the next ten years have only by us, and we must fill our lungs and tighten our belt for the next long stage of the race. The fact that the paper has lived so long and has received such loyal support from both workers and givers seems proof that it is needed and appreciated. And we expect it to live and do valiant service for many decades to come.

Through the generosity of earnest comrades east and west the Christian Socialist enters the year 1914 with renewed hope. We shall come through and do more good than ever. Comrades, put your shoulder to the wheel and go.

When this paper started the Socialist party had less than twenty thousand members, and polled only 96,000 votes at the previous national election. It polled 400,000 votes at the election of 1904 following the launching of this paper. Now the party membership is beyond 100,000, and the party vote almost 1,000,000.

Did we cause all this? Oh, no. Being more modest than some other papers, we do not claim to have done it all; but we have done our share, and are thankful for every honest effort of every other paper and of every comrade in the movement. God is using many different papers and many differing comrades to advance the great cause which might not be wholly safe in the control of any particular one. Sufficient for us that we have had our work to do—and the courage and strength to do it.

During the last ten years tremendous changes have occurred in the churches of America. Now there are thousands of Socialist preachers in this country and scores of thousands of Christians, both Roman and Protestant, voting the Socialist ticket. And the great church in America, Roman Catholic, Protestant Episcopal, Methodist, Baptist, Presbyterian, Congregationalist, and "Christ" has a department of Social Service devoted to studying industrial conditions, and thousands of preachers are [illegible] today who were [illegible]

colleges everywhere are opening to the message of Socialism as never before.

The churches show more signs of progress and general awakening on social questions than any other organizations, even than labor organizations. All progressive and revolutionary movements are meeting with large responses from churches and are liberally recruited from them. And the great publishing houses are sending forth a flood of books on the social question written by ministers and read by tens of thousands of ministers and laymen, which promises yet larger and more radical activity on the part of church people in the social struggle in the near future. Ten years from now will, in our judgment, see the majority of preachers lined up for Socialism.

The call of Socialism to preachers is well-nigh irresistible when put in proper form. When they once see the true relation between Abraham, Moses, Jesus and Marx they become strong, loyal and fearless supporters of the cause.

The mission of the Christian Socialist is especially to ministers and church people. We are not trying to save the churches, nor the creeds; we are trying to stir up the noblest men and women on earth to see how they can best help save humanity—a task to which they are already pledged according to their understanding.

If you want to help us reach these noble, hopeful, but economically uninstructed people, and bring them into the Socialist army, do what you can to circulate this paper. Distribute bundles, get clubs of subscribers, or send money to enable us to send copies of this paper to all ministers and church people at least every three months.

Are you with us for next year? For the next ten years?

Begin the new year's work promptly and push it vigorously.

WAS IT WORTH WHILE?

My "Good Fellow," what's the use of driving the wolf from the door of a poverty-stricken home for one day out of 365 long, [illegible] is a full stomach and a little joy to the poor for a few hours, and all the good received is an "exalted feeling of having done a kind act" all too unaccustomed? If you are not filled with horror at the misery the poor must suffer during the long, hungry stretches between holiday seasons, and with determination to find the complete remedy for social misery so that the Christmas spirit and Christmas plenty may last all the year, your acts of charity are of small worth—not enough to justify the noise made about it in the papers.

"Charity," as understood today, needs enlightenment on the subject of justice. If your little, smirking, self-complacent charity leads you to see and feel the awful need of the robbed and outraged poor until you can no longer rest, but must dedicate your life to a struggle for social justice, then you are really a "Good Fellow," and not a soft-pated fool, nor a hard-hearted brute, and your charity experiment was distinctly worth while.

Did some glimmer of this really get into your head and heart?

APPLAUDED SOCIALIST PRAYER

Interesting Incident at Trenton, N. J., Which Surprised Many Present at the Meeting

A pleasing occurrence which the editor had forgotten is brought to memory by a recent letter from Trenton, N. J. Perhaps the young lady who wrote would not like her name published, so we quote only a part of her letter omitting the name:

"Was the applause that followed your beautiful prayer quite proper? Did you expect same? Was prayer applauded likewise in every city you lectured; and vice versa, namely, has audience yet failed to applaud prayer in one or more cities where you have delivered lectures? Were you displeased with applause that followed prayer while lecturing here? Exactly what were your thoughts regarding same?

"I am a strong advocate of Socialism, and intend to become a member of one of the Branches here very soon, with several other Socialist young women, and we intend to do all that is within our power to help the movement."

Our reply was as follows:

Dear Comrade:

[illegible] great pleasure to learn that you are a Socialist and intend d[illegible] Party Branch. Please d[illegible] matter, as there is great op[illegible] fulness working in connecti[illegible] organization.

It is not usual for peo[illegible] prayer, except in the conve[illegible] saying "Amen," which is a [illegible] that is, of endorsement. Ho[illegible] the experience before.

I think the Comrades and [illegible] ton, being enthused by the [illegible] fact of a minister speaking [illegible] revolutionary, and supporting [illegible] from the Bible, desired to e[illegible] proval of the prayer for two r[illegible]

First, as some of them are u[illegible] Bible, and some Jewish unbe[illegible] tianity, they wished by their [illegible] prove of the liberty a Socialis[illegible] in closing his address with pr[illegible]

Second, they had probably [illegible] prayer like that before, and wi[illegible] their approval of prayer to a S[illegible] against the God of capitalism [illegible] probably also feeling that if t[illegible] Bible, the God of Moses and Je[illegible] of a God I represented in m[illegible] proved from Bible quotations, t[illegible] mind praying to Him themse[illegible] the kind of a prayer addressed [illegible] a God I prayed to that struck [illegible] and favorably, rather than the [illegible] prayer.

You will remember that they [illegible] after the meeting was dismissed, [illegible] unusual. By this I understand [illegible] press their enthusiastic approval [illegible] and meeting as a whole.

I believe that if preachers wou[illegible] ing to the God of Mammon an[illegible] sincerely to the revolutionary G[illegible] and Jesus, and would preach t[illegible] good news to the poor that both [illegible] Jesus taught, the churches would [illegible] with earnest men and women [illegible] ligion would be vastly advanced.

I enjoyed the meeting at Trent[illegible] to "come again" sometime.

Fratern[illegible]
E[illegible]

CO-OPERATION.

Press and pulpit, office and hom[illegible] discussing the new ideal—co-oper[illegible]

Farmers are co-operating again[illegible] ploiters; consumers are co-operat[illegible] their oppressors; labor is co-operat[illegible] capital; and capital against labor.

All this emphasizes the great val[illegible] solute necessity of co-operation.

Yet this co-operation among cl[illegible] still promotes destructive competitio[illegible] the groups and classes, resulting in [illegible] destructive instability in business, [illegible] unemployment and poverty in labor [illegible]

The cause of failure is limited co-[illegible]

The keynote of universal prosper[illegible] versal co-operation, pure Socialism.

These facts are self-evident.

(1) All the people are equally de[illegible] material prosperity.

(2) There is a sufficient abun[illegible] wealth in the world to insure unive[illegible] perity.

The simple, scientific remedy is—

Organize all the people and develo[illegible] world's great possibilities of wealth in t[illegible] interest of all the people.

No one in their sane moments woul[illegible] to such a scientific and prosperous [illegible] society.

Yet this is nothing more than p[illegible] practical Socialism, the Universal Brot[illegible] of Man, the logical developed conten[illegible] Fatherhood of God.

And this every Christian must acc[illegible] virtue of his fundamental Golden Rul[illegible] ciple.

Hence it is our duty to co-operate in[illegible] ing to every Christian believer these [illegible] principles of co-operative, prosperous B[illegible] hood—true Socialism.

Hence our great introductory offer[illegible] hasten the coming Kingdom.

[illegible] For $2.00 we will send the [illegible]

...our different readers. Your ...count as one of the four.
... will send the Christian So... ...nths to 25 different readers, ...s to 50 different readers.
you not join this greatest of win the Christian world to

... suffering humanity is large ... in God's promised Kingdom ... our pocketbooks as open as ... carry out this glorious pro...

e to begin this great task this

...er be a $2.00 or a $5.00 this week thereafter possible.
HARVEY P. MOYER.

CHRISTIAN SOCIALIST JOURNAL

...eparation for the Kingdom of ... of a neat little quarterly maga... ...by the Church Socialist League ...Its contents are bright in... ...serious, as becometh an Epis... ...l. It may be had by address... ... Parker, Valparaiso, Ind. 50c

...all magazine issued only once in ... may seem to some scarcely ...ne work, it will do a vast amount ... the quarterly plan will prevent ... burden that crushes so many ...ni-monthly papers.

...h Socialist League in America is ... the Church Socialist League in ...d as only members of the estab... ...s are allowed to join the League ...nembers of the Protestant Epis... ... are permitted to join it here. ...s had hoped that in America it ...seem necessary for the Episco... ...ave a separate sectarian socialist ..., and that our Episcopalian com... ...all be contented to work with the ...cialist Fellowship, as many of ...ing; but the Episcopalian idea of ..." is so different from the general idea that the formation of a Church ...eague in America sooner or later ...ble. Therefore, gracefully "yield... ... inevitable," we bid the Church ...eague and its hopeful little maga... ...ed and pray that they will be able ... whole Episcopal church to Social...

...r later, as the cause grows and the ...es hot, there may be a Methodist ...eague, a Baptist Socialist League, ... not? They could all affiliate with ...tian Socialist Fellowship as the gen...rdenominational Socialist clearing ...l so enlarge, intensify and make more ...he Christian Socialist Comradeship ...ion.

...ng the literature of the Church Social...e, however, and the same is true of ...opalian literature, one must keep in ...t the use of the word "Church" means ...copalian church only, not the Church ...l as Protestants use the word.

IE SUPREMACY OF TRUTH

By Benjamin Keech

... bright sun dispels the gloom of night,
...th and love can banish error dark,
...stice may cause wrong to disappear.
...e aware that hate is mostly born
...anny, injustice, rank and grime,
...lame no soul for waging war with crime.
...e same time, we also recognize
wrong can not be silenced by more wrong;
...il must be overcome with good.
...y wise education and restraint,
...arth may much the sooner be restored
...its rightful owners—they who toil.
...re too blind and brutal yet to see,
these thousand years of Truth's commands,
economic justice must obtain
...he full flower of Love and Brotherhood
bloom and fruit upon the stubborn earth.

Foreign Comrades

...lways are proud and glad to hear from our ... across the great seas. Comrade Harry ... New Zealand renews his sub and orders ...hich he will use in his scheme to get new ...he Christian Socialist. We certainly wish ...

The Christian Socialist FELLOWSHIP

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GENERAL SECRETARY FOR COLORED RACE
REV. GEO. W. SLATER, Clinton, Iowa

GENERAL EXECUTIVE COMMITTEE
of Twenty-five.

CHICAGO FELLOWSHIP DINNER

The Chicago Christian Socialist Fellowship gave its Annual Dinner Thursday evening, December 18th, at the Mrs. Clark Restaurant. A goodly number were present though several of our best members have recently moved away. Among them were Comrades Mr. and Mrs. John Hess, who have gone to Ruskin, Florida; Mrs. Anna K. Hurlburd, and our faithful treasurer, Comrade Langley, who are residents of California, and Mrs. Zada Sherman and Mrs. Teresa Elkins who are now in St. Louis, Mo.

Comrade Harvey P. Moyer ably filled the office of toastmaster and led the songs, sung from his book. Rev. Edward Ellis Carr, now General Field Secretary of the Fellowship of America, reported some of the most interesting events of his recent lecture tour east. He told of the number of Fellowships organized and the number of others visited on this trip. He dwelt especially upon his series at Clifton Forge, Va., Annapolis and Baltmiore, Md., and New York City.

Miss Evelyn Carr rendered a vocal solo. She responded to the encore with Comrade Meyer's beautiful song, "The Great Awakening." The following comrades responded to toasts: Attorney E. M. Winston, Bernard McMahon, our good Catholic Comrade; Prof. L. P. De Noyer, recently of the State Normal School of LaCrosse, Wisconsin; Attorney W. C. Benton, Mrs. Anna King, Rev. A. E. Glover, a Methodist minister, recently of Colorado, and our real live wire Comrade Charles L. Brecken. Comrade C. H. Owen of Harvey reported that the series of lectures by Comrade Carr at Harvey last spring were the best that had come to Harvey and had resulted in more good.

The evening passed very pleasantly and left a happy memory of real Fellowship and good will. The opportunity for propaganda in the religious field is greater than ever before and we should earnestly pray the Lord of the Harvest that many, many more laborers be sent forth to gather the golden grain.

Comrade J. A. Rule of Clifton Forge, Va., writes concering Mr. Carr's series of lectures in his city the following: "I consider him great, and hope you will be able to increase the field force the coming year. Nothing better could be launched to further the cause of Socialism."

WHAT THE COMRADES SAY ABOUT DEC. 1 SPECIAL.

Orders for our last special containing "Jesus and the Class Struggle" are coming in right along. Our first edition was soon exhausted and ten thousand more were printed. We quote some of the comments concerning the same:

"Any number of the Christian Socialist ought to make converts, but the December 1st number ought to make every one who reads it! Mr. Carr's article is splendid, and the whole number is one that will help all of us. I am going to carry one with me each day to give to possible converts."
MISS GUSSIE GROSS, Peoria, Ill.

"The December 1st issue is simply great. I want to place it in the hands of the clergy of our town."
O. P. SPEARS, Kirksville, Mo.

"It is simply immense. I am going to try to secure subs."
G. W. BEAUCHAMP, Wichita, Kans.

"It is the best propaganda that has ever been put out."
G. T. RICHARDS.

This Comrade also promises to secure subs.

"This issue is especially grand." Wtih his order for three hundred copies.
J. RICHTER, Council Grove, Kans.

"The article about Jesus and the Class-Struggle should be ready by everybody in the United States."
C. KNECHT, Poplar Bluff, Mo.

"This issue has filled my heart with joy."
E. B. HADSALL, Texas.

"Your issue of December 1st is certainly a prize. I consider this one issue to be worth more to any fair-minded man than the price of one year's subscription. Keep up the fight and show the people and the churches where Jesus stood and still stands on economic questions. May more grace and power attend you daily in this great fight is the prayer of your Comrade."
THOMAS R. GRAINGER, Melfort, Sask., Can.

Send in your orders at once and sow the good seed and you shall reap one hundred fold.

HELP FROM COMRADES

The kind words of praise for this paper flow in a stream as they keep coming all through the year it has been published. They bring cheer to our hearts and furnish enthusiasm for our workers.

What Some Say

Dear Christian Socialist:
I am sending $2.00 for subscriptions to your valuable paper. I think it is good missionary work. Let us send in as many subscriptions as possible. I know by experience many people want Socialism through Christian teachers. Let's rally and keep the dear old paper moving on.
Yours for Justice,
Vilonia, Ark. Mrs. L. G. Saye.

* * *

Comrade Rev. F. Opperman of Washington, is working nobly for this paper. He says "it MUST NOT PERISH," and if many other Comrades would do as he is doing we would have a tremendous audience interested in the message our splendid contributors are giving to speed the cause of Humanity. Comrade Opperman sent three dollars for his last club of subs and writes, "This makes seventeen in all for our paper. I look for more. I give you credit for cleaning manfully our Socialist Party." Dear Comrades, take this Brother's motto "The Christian Socialist MUST NOT PERISH" with you in your work for subs and it will stir you to more intense effort. Its work must be done and each Comrade can do his part to make it possible.

* * *

Some Ministers Remembered

Comrade Chas. Bowermaster of Ohio sent $5 for list of subs for ministers.

The Socialist Local of Elwood, Ind., sent seven subs for the ministers of their city.

Comrade J. D. Van Dyke of Minnesota, sent $ for subs for ministers and professors.

Comrade F. B. Anderson of Arizona sent $5 for his renewal and specials to ministers.

Our ever faithful Comrade H. C. Harris of Georgia writes: "I am not a Christian, but if you can make the Christian religion show Socialism to these preachers I am willing to try for it." His list of ministers' subs was sixteen. We are glad to assure not only Comrade Harris but all other Comrades that this paper has brought "the vision" to more ministers than we shall probably ever know and has shown the striking harmony over and over again between scientific Socialism and the message of the great Master and of the prophets. How important it is to bring our gospel to those who teach the people. They must have the light.

* * *

Dear old Comrade Sullivan of Michigan, past 8 years of age, donated five dollars to be used as we thought best. How very grateful we are to be remembered thus. We would like to have about one thousand Comrades do the same before Christmas so that we could pay up all our honest obligations and get the Christian Socialist started right to do its great work for the new campaign. Oh, if they only would! Will you, Comrade? And you and you? Oh, how the cause suffers for lack of support.

* * *

Our Premiums

One of our Ohio Comrades, whose name we rather think we had better not give, sent $3 for subcards and secured a fine 42-piece dinner set which no doubt his wife will receive for her Christmas present.

* * *

Donated

An Oklahoma Attorney donates five dollars and says: "I appreciate the fight you are making for Socialism on a higher scale than that of many of the believers."

* * *

Sample Copies Bring Subs

Comrade John B. Cookson, of Pennsylvania writes that he very much enjoyed the reading of the Christian Socialist. He distributed the samp' copies sent him and sent in four subs as a result.

* * *

Comrade J. A. Siak of Illinois sent five dolla for a five-year renewal and five subs and says: take a dozen papers and magazines, but I regar none more highly than the Christian Socialist. ought to be in every home in the land."

* * *

The following Comrades have sent us clubs subs amounting to two and three dollars. W hope their splendid work will stir many others do likewise:

John B. Lerch, Penn.	Rev. A. O. Alexander
Mrs. J. D. Myers, Ore.	Canada.
Martin Macha, Ohio.	W. P. Clarke, Penn.
John Patton, Texas.	T. H. Davies, Ohio.
E. Gilmore Richards, Mass.	J. R. McGregor, Kans.
	D. T. Cleghorn, Texas.
T. Smith, Neb.	Mrs. John Amael, Penn.
Robert Lilly, Canada.	S. Hoxie, N. Y.
J. M. Hall, Okla.	A. H. Clark, Minn.
M. Christiansen, Wis.	H. Chilcote, Ark.
G. W. Keller, Panama	

* * *

NO EXCUSE

Others are helping to roll in subscrip to the Christian Socialist, why not you? I shirk. No excuse. We must each do share of work. Do yours now, please.

A Socialist Quiz

By Harvey P. Meyer

Q. 27. IS NOT SOCIALISM "ESSENTIALLY UNJUST OR IMMORAL" AS A BUSINESS PROPOSITION?

As Socialism and our present competitive system are the very opposites in theory and principle, it is evident that either one or the other of these systems must be "essentially immoral or unjust." However, the immorality of any system is determined by its essential fundamental principles and not by the effect its introduction may have upon the members of an unjust system however extensive, legal, or "honorable," according to the morals of the system, may be their "vested" interests. Stolen purses still belong to the original owners regardless of the number and extent of the incident investments or profits between.

A just or moral system is one in which there is a fair or even exchange in every business transaction whether it be labor or other interests involved, and nothing short of such an exchange can be moral, just, or right. But a fair and even exchange involves the elimination of profits—the exact amount over and above an even exchange, the very source and foundation of all inequalities of wealth; and no business without profits is pure Socialism. Hence Socialism is just and moral. Q. E. D.

For this reason the existing financial inequalities, extreme poverty even among honest and industrious people and extreme wealth obtained with or without effort, are absolute proofs that our present business system is not based upon a fair and even exchange and is, therefore, not just or moral, the difference in the inequalities being the exact measure of the injustice or immorality.

But a cursory glance is needed to convince anyone that modern "business," "making money," is a matter chiefly not of production but of abduction; not a humane plan to "cause two blades of grass to grow," but a studied scheme to speculate on, appropriate, or steal the "one blade of grass." Indeed, the so-called "legitimate" lines of business, manufacture, etc., are nothing more than schemes to get labor's product as cheaply as possible by the trick of "wages" forced to a minimum by a thousand things beyond the control of labor, euphemistically termed "supply and demand," and selling this appropriated product of labor to the public at the highest possible price, as much as the advertising and other deceptive "halo" will permit, robbing at both ends,—the whole system being a huge chaotic national and international skinning game, a "do-ing - every - man-possible-and-doing-him-first" system wherein every man by means of fair or unfair advantage, reduced wages, misrepresentations, secret plots, dark schemes, "corners," "grafting," bribing, private monopolies, etc., etc., appropriates as much as possible of the wealth produced by others, the product of their labor, or their money, the power to command both wealth and labor itself.

The indisputable fact is that real wealth cannot possibly be created except through labor, first upon land—farming, mining, lumbering, etc., and second, in developing the raw material into finished products, labor including all necessary effort, manual, mental, superintending, transporting and distributing,—all equally essential and hence equally valuable and no more. Hence it necessarily follows that there can be no accumulations of wealth, no "getting rich" today, except by appropriating the wealth others have produced without giving the producer his just and proper equivalent. The difference between the extremes of wealth and poverty today is, in general, the exact measure of the injustice, appropriations or robbery. For if the laborer received the full product of his labor or its equivalent, his equal share of the collective product in credit—a fair and even exchange for his time and labor—then, it is self-evident, each and all would have a proportionate share of all the wealth produced and all would be rich, the universal annual income being just whatever the majority of the people might decide best or desirable.

Moreover, as land and labor were orginally free and common, the right to whose use was a birthright or inheritance for all, and as all men equally desire the best for their own, it is quite evident that force (might) and cunning are the only foundations of our inequalities of wealth and of the consequent evils, crime, vice and oppression.

Might, however, never yet made right; and so long as the plundered are willing to ask no questions of the plunderers regarding the past, seeking only to divide up not the wealth but the work, insisting only on an absolutely "square deal" in the future, granting that each and every man shall be an equal partner and equal sharer in the universally owned Co-operative Commonwealth, provided each gives his service according to his ability and opportunity, there can be no just cause for complaint on the part of any moral or Christian man.

Nor can compensation in the form of interest, dividends, or rents for possessed or invested capital be urged as a justification for the continuance of this unjust social system; for capital itself is nothing but conserved wealth, labor's own product, some time previously appropriated through profits. Its rights, therefore, as a private advantage, have no more moral standing against the collective rights of the people who created it than in the case of the original profits themselves.

However, there is no occasion for worry on account of the lack of such kind of compensaton after the inauguration of Socialism, as everyone of available age will have an equal opportunity to honestly earn a good living, while all who are either under or over such age or who are incapacitated in any way for work will receive their just share of life's necessities by virtue of their membership in the Co-Operatve Commonwealth.

Neither can the exploitation of the many by the few be justified by superior intelligence or present station; for the ignorance and low estate of the masses—"brother to the ox"—is itself the direct result of this unjust and oppressive social system. The intellectual giants springing from the common people in every nation prove the possibilites for good in every man under the most favorable environment and with equal advantages. The abundant time and opportunity under socialism for higher development, culture and refinement will soon wipe out all such unjust and unfortunate differences in intelligence and character and enable us all to attain to the highest civilization the world has ever seen.

To the unprejudiced and fair-minded, it is simply a matter of observation and honest judgment to discover which social system is the just and moral one. "By their fruits you shall know them." The unjust system is the one unmistakably characterized by its fearful fruits of selfishness, hatred, vice, crime, embezzlement, grafting, bribing, corruption, oppression, etc., the one rewarding most liberally the cunning, the shrewd, the crafty, the conscienceless, the immoral and the wicked, and punishing with poverty and suffering the innocent, the helpless, the honest, the moral, the good and the meek, who should and in a decent society—Socialism—will "inherit the earth."

It is not the Socialists but the early Church Fathers who knew the mind of Jesus, who unhesitatingly pronounced the rich men "thieves," "robbers," "fraudulent," "corrupt," etc. (St. James, St. Chrysostom, St. Basil, St. Jerome and others.) St. Clement put the whole Christian Socialist philosophy in a nutshell when he declared: "In strict justice everything should belong to all; iniquity alone has created private property."

* * *

Q. 28. IS NOT SOCIALISM OPPOSED TO HUMAN NATURE AND, THEREFORE, IMPOSSIBLE, SINCE "HUMAN NATURE CANNOT BE CHANGED?"

Human nature does not need to be changed to secure Socialism nor to mantain it thereafter. Indeed, it is just because human nature is what it is that Socialism is inevitable. It is the human nature in each and every one that demands for himself the best in civilization, w... happiness po... Socialism only. It is ... regrets to see a similar enjo... on the part of his neighbor. It is nature in every man who has a s... manity left in him, the real man in... mands justice, freedom, equality, ... happiness for all, and that revolts justice, oppression, slavery, povert... wrong and injustice, oppression a... struggle and defeat, violating all th... and trampling upon all the rights ... nature, demonstrate that outside of ... wherein human nature will have ... there is no possible social system ... such desired equal rights, equal free... opportunities and advantages den... human nature universally can be se...

While self-preservation may be th... of nature, it does not necessarily f... human nature is naturally unsocial ... sitical—diseased conditions of hum... present, directly due to our unjust ... man social system. On the cont... human nature is naturally social, ... helpful is proven by the pre-civilizat... customs, many still in vogue among t... ican Indians, by the communal rel... the Hindoos and other old nations, b... numerable fraternal organizations o... by the churches, missionary societies, ... by the universal tendency to help a b... need.

Socialism alone can harmonize the ... edly and, under the present social ... really antagonistic natural—divine-... ples, the universal desire for self-pres... and individual prosperity, on the on... and the instinctive feelings of broth... helpfulness and love, on the other ha... systematically organizing all the p... develop scientifically all the world's ... possibilities of wealth, comfort and ... in the interest of all the people, ... through modern intelligence, progre... lization and Christian fellowship, ... demand of human nature and divi...

PSALM OF LIVES.

...ives of centipedes remind us,
After all is said and done,
We would hate to pay insurance
On nine lives instead of one.
—[Florida Times

Lives of centipedes remind us
We would all ambition lose
If we had to find the cash to
Keep a centipede in shoes.
—[Allentown Dem

...ives of elephants remind us
It would put us in a funk
If from birth till death we had to
Lug around a silly trunk.
—[Springfield Uni

Lives of all giraffes remind us
It would surely get our goat
If we caught a cold and had to
Stand for two yards of sore throat.
—[Cincinnati Enq

Lives of octopi remind us
It were bliss, all bliss above
Had we but a half a score of
Arms to hug the girl we love.
—[Boston Trans

Lives of William goats remind us
We are lucky, after all;
We should hate to get our living
Eating paper from the wall.
—[Chicago Record-H

Lives of lap dogs all remind us
That our fate is not the worst—
To be fondled by the brainless
Sure would make our life accurs

HOT SHOT—FIRE AWAY

Get your comrades to help you raise ... to send the CHRISTIAN SOCIALIST ... TWENTY-FIVE preachers, teache... other hopeful people of your town ... MONTHS. Or raise the $5.00 to ... ...er for THREE MONTHS—eight ... shots each—to FIFTY PICKED PE... This is missionary work worth while. ... TURE THE PREACHERS, TEAC... AND OTHER THINKING PEOPL... SOCIALISM. The CHRISTIAN SO... IST will do it if you use it for some... Fire away now, for THE BIG CAM... IS STARTED.